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"HE IS RISEN!"

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The Resurrection of The Messiah Jesus

BY ROBERT L. ZELL, O.M.C.

THE Resurrection of our Lord Jesus Christ is, along with the Incarnation, the cardinal point in the Christian Religion. Upon its truth hinges the whole vindication not only of the teachings, but the person of Jesus as Messiah and the Redemption effected by Him. It is then most important that we understand exactly what is meant by 'Resurrection' in view of the fact that many have attempted to 'explain' it by denying some portion or other of the revelation in Holy Scripture.

Our problem is to see what 'Resurrection' involves for the Jews as well as the Christian, for our Lord was of the flesh a Jew. He thought in Jewish terms; and the Gospel presentation supposes the Jewish background. If this 'given material' is not distorted, we are likely to come up with rather strange ideas of the rising again of the Messianic Prince of Peace, who for Christians is Jesus, Lord and God.

The Jewish Background

Just what thoughts did the Hebrews have about the nature of man? Upon these ideas depend what they thought about resurrection.

The important point to remember is that Jewish thought considered man to include body as well as soul. This is quite different from the Greek philosophical notion of man which takes him to be mainly soul encased (or entombed for mortal life) in a physical body. The Jews were not philosophers. Man includes body as well as soul. Indeed, as Pedersen says in his great book "Israel"—"Soul and body are so intimately united that a distinction cannot be made between them. They are more than 'united': the body is the soul in its outward form."⁽¹⁾

The Hebrews did make a clear distinction between Spirit (*ruach*) and flesh (*basar*). The Spirit as in the Creation story in Genesis. Op. cit. Vol I-II, p. 170

sis 2:7 is the Breath of Life which gives life. The man of clay was a dead thing, but by the breath of God he was transformed and became a living soul—which is the body acting outwardly. We can put it in this way: Man is flesh, made from the elements (dust) of the earth. But by God's decree (His love expressing itself in creating) man is animated by God's spirit so that he is an animated body. The division is man and flesh on the one side; God and spirit on the other. When the spirit in man returns to God, the man's dust returns to the earth: "The dust returns to the earth as it was, and the spirit returns to God who gave it" as we read in the Book of Ecclesiastes.⁽²⁾ The Psalms also express this thought: "When thou takest away their breath, they die and return to their dust." "When his breath departs he returns to his earth; on that very day his plans perish."⁽³⁾ The limited duration of man as descendant of Adam is expressed in Genesis 6:3, "Then the Lord said, 'My spirit shall not abide in man forever, for he is flesh, but his days shall be a hundred and twenty years.'" St. Paul in the eighth chapter of the Epistle to the Romans is really commenting on this last passage from Genesis. For the Holy Spirit we have received (in Baptism and Confirmation) causes our fleshly nature to be elevated to the status of children of God and heirs of the Kingdom of His Messiah; and also sets free the whole creation from its finitude—and along with it the redemption of our bodies.⁽⁴⁾

If we just pause for a moment to relate this Hebrew teaching further to New Testament thought, we notice in the latter the use of Spirit (ruach) as the convincing, convicting Power of God which is given after the glorification of the Messiah. In St. John it is recorded: "It is the spirit that gives life, the flesh is of no avail."⁽⁵⁾ By the power of the Spirit man is born 'from above.'⁽⁶⁾ There is also the contract made between those born after the flesh and those born after the Spir-

it. The former is mortal life (Bios), ceasing at death; the latter is Birth into Life Eternal (Zoe), life in the Spirit which transcends death. Here is the Hebrew notion of the Spirit being from God and distinct from the flesh (or mortal life as we now know it). This is the Old Testament difference between spirit and flesh. In the New Testament as well as the Old we never hear of the heavenly spirit belonging to man. It is the free gift of God—given in the fullness in the Messiah.⁽⁷⁾

We could go on at great length in this analysis of the Hebrew idea of man, but from what has already been presented it is clear that the material substance, called 'flesh,' plays a great part in their thought about human nature. This was far from the Greek idea, borrowed from Orphism, of the immortal soul being the important part of man. As we have seen, the Greek philosophers thought of the soul as entombed in the body. Indeed the body was considered a necessary encumbrance of mortal nature, to be eventually done away when the life-principle, the soul, was set free at death. Unless this distinction is clear, the Christian cannot really understand what Resurrection is all about, and alone the Resurrection of the Messiah.

Hebrew Ideas About The Future Life

As we turn to consider the hope the Hebrews had for the future we see that the Biblical revelation covers a great period of time, expressing varying thoughts which nevertheless reveal a certain inner unity. It was mainly in periods of national catastrophe and woe that the Jews dwelt on the future. Indeed, ideas about the future were tied up with 'the last days' (eschatology); and were joined with a faith in Jahweh's fulfilling of covenant-promises for the future. But, we may add, the Old Testament did not envisage another world and another life for which this life is a probation. It is on the whole concerned much more with the purpose of God for Israel as a whole than with a redemption extending to individual souls. In fact the idea of 'saving your soul' apart from the community of Israel was foreign to the Jews. And, the hoped-for redemption

7. John 3:34

2. Eccles. 12:7

3. Psalms 104:29, 146:4. See also Job 34:14-15

4. See also 1 Peter 3:18-20; 4:1-6

5. John 6:63

6. John 3:6-7

ended not upon the inherent title of man to mortality, but on a creative (or re-creative) act of God.

The Prophets expected the Kingdom of God to be in the land of Israel, with its center around the Temple in Jerusalem. This expectation is shared by the earlier apocalypses. As time went on men began to despair of this kind of consummation could be realized on earth. So by the end of the second century before Messiah the conviction arose that the eternal Messianic Kingdom would attain its glory in the world to come, and the righteous would enter this Kingdom through the gate of resurrection. Some writings among the Jews omit, others include, the Gentiles in the final consummation.

Along with these considerations goes the idea of the coming of the Messiah himself. This was associated with a miraculous intervention of God, to be declared with works of supernatural power. It was vaguely connected with the end of this world (or age) and the inauguration of a new world-order. The Messiah would be raised to enjoy the unending life promised to the righteous.

According to Prof. Rowley⁽⁸⁾ the earliest passage containing the idea of resurrection is in the Prophet Isaiah: "Thy dead shall live, their bodies shall rise." Here the context makes it clear that no resurrection is in mind for the unrighteous, only for the godly. We want to stress that this early prophecy does foresee the raising of the bodies of the departed.

In the Book of the Prophet Ezekiel we have a vivid symbolic picture of God's power to endow a seemingly dead nation with fresh life and plant it again in its own land.⁽⁹⁾ There are many different ideas about this passage. It seems that it does not deal with the resurrection of the dead Israelites to life, but rather it concerns the restoration of the nation, as good as dead in exile, to a renewed life in Palestine. The passage definitely shows how great an emphasis the Jew placed on the body. No picture of resurrection, even in an analogy, could dispense with flesh (the tire man). T. W. Manson believes the fur-

ther development of eschatology and the hope for the future among the Jews were governed by these last chapters of Ezekiel.⁽¹⁰⁾

Many other passages could be quoted (some of which are listed in a footnote-⁽¹¹⁾), but the general premise is quite well established that the predominant thought of the Jews, surely by our Lord's time, was that there would be the resurrection of the righteous Jews. If some writers excluded the Gentiles from this hope it was not because they wanted to, but rather they feared the awful danger of the chosen people becoming paganized. And it seemed to them necessary to guard Israel's exclusiveness even in the world to come in order to preserve their faith and way of life from contamination.⁽¹²⁾

We said above that the predominant thought of the Jews was to look for resurrection, the hope of which was the general opinion at the time of Christ. But we are all aware from the controversies our Lord had with the Sadducees that these latter categorically denied it, saying there was no trace of it in the Pentateuch.⁽¹³⁾ We know full well what Christ thought in His answers to them. He was in the main line of teaching of orthodox Judaism but with a difference that is profound. Whereas for Judaism resurrection, even in its most developed form, was subsidiary to that of Messianic salvation, but nonetheless a part of it; yet for the Messiah Himself it was central. He taught that God's reign, in and through Him, did not concern the Jews only, or even the present generation, but was a judgment on all history. So resurrection was integral to the completing of His plans for the realization of the Kingdom of God on earth. This is a difference, (but how vital a one!) from that of the people of His flesh, the Jews.

In retrospect, we have tried to trace the religious ideas of resurrection in conjunction with that of the coming messianic reign. Resurrection was part and parcel of the es-

10. "The Teaching of Jesus" p. 259 f.

11. Compare: Isaiah 52:13; Habakkuk 1:12-13; Psalms 16:9-10, 49:15, 73:24

12. See "The Authority of the Old Testament" by A. G. Hebert, Ch. VI, first part.

13. Mark 12:18; Matthew 22:23; Luke 20:17; Acts 23:6-8

"The Re-discovery of the Old Testament" p. 161
Ezekiel 37:1-14

chatological hope, stressed by the Jews, especially when times were bad. So the apocalyptic writers sought to re-establish faith in the God of history, who previously had delivered them from Egypt. They were thinking and dreaming of a great theophany at the end of the age when men would rise again with their natural bodies from the grave. This basic idea was incorporated into the Christian Creeds as we shall mention later.

*The Person And Teaching of Jesus In
Relation To Resurrection*

When Jesus the Messiah began His teaching about the Kingdom of God, present in and through Him⁽¹⁴⁾, He was then using ideas known to His hearers. Christ preached in an environment saturated with ideas of national hope and glory in the sense of an even greater Davidic monarchy than the original. Indeed as Dr. Manson pointed out,⁽¹⁵⁾ Jesus is the Messianic Incarnation of the Kingdom of the Suffering Slave of Isaiah's Song. He alone is the Remnant, the one true Israelite, who is vindicated in Resurrection. The Messiah leads in His Body the true nation from the bondage of sin and death to the glory of the Kingdom which is now present in Him. The fruits of this victory are further appropriated by His Holy, Catholic Church. Henceforth there are two sides to the Kingdom, earthly and heavenly. For our Lord has redeemed mankind from the gulf that separated this creation from the glory of Heaven. These thoughts will be amplified later on.

It is in the Person of Jesus the Messiah that we see the full revelation of the hope of Israel. But His hopes went contrary to the popular notions about a merely temporal kingdom in Palestine. For the Messiah gave us a new meaning to life. It was the thought of Life restored and glorified through and by means of death, His sacrificial death. Man must die to this world in order to receive God's own life, yet not by ascetic practices or by one's own efforts. Rather it is His death we appropriate. The God of Creation is the God of redemption who decrees

that Messiah must suffer in order to save man and reign in glory. Here the poem of Isaiah is fulfilled: "Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted . . . Yet it was the will of the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin."⁽¹⁶⁾

The Messiah fulfills Israel's hope through the actualization of the ideal of Israel. Israel's rejection and apostasy left Jesus Himself the Messiah as the sole representative of the true Israel of God, because in His perfect righteousness He represents and indeed replaces Israel as God's beloved Son and Slave. Christ enables God's promises to be completed in the Christian Israel which overcomes Him as its head. In His Church both the faithful on earth, the Souls in Purgatory and the Saints in Heaven share in the glory of Christ who is the Second Adam, who destroyed the power of death and corruption. So the cosmic change, hoped for by the Prophets and Apocalyptists has already begun. The Life of Jesus is the act of the living God working mightily in Sacrificial Love (Agape) for the deliverance of His creation from the bondage of sin and death in resurrection.

From what has been said we note that our Lord did use the current Jewish notions about the nature of man. Clearly this background material conceived man as real flesh and spirit. Man would remain as such, flesh and spirit, when resurrection took place. These conclusions we have reached must be kept in the forefront of our minds as we continue our thoughts, for they greatly mold the New Testament presentation of our subject.

When our Lord taught He did so to people who on the whole believed in a future resurrected life. Not only was this true in the case of the Jews but also in the case of the Greek and Greek-speaking Jews of the Dispersion. These last were strongly influenced by Greek philosophy as is evident in their Book of Wisdom.

Now with the Greeks we have the belief in a future existence, limited, though, to the immortality of the soul. Christianity has

14. Mark 1:15

15. Op. cit. p. 259

16. Isaiah 53:4, 10

been tempted to take over this philological idea as the whole truth. Those who put this idea to a greater or lesser extent to be found among the Liberals and Liberal-theologians of today, who tend to deny or by-pass the 'fleshly' resurrection of the Messiah recorded in the pages of Holy Writ. Perhaps we can see why with the influx of Greek thought in the period of the Renaissance, the editors of the English Prayer Book no longer used the phrase 'the resurrection of the body' in their English version of the Apostles Creed, substituting for it 'the resurrection of the body.' The older form could have fostered false notions which the new learning tried to stamp out. Yet from the New Testament (and Jewish) view both 'flesh' and 'body' mean the same thing, in this case the whole man. The older usage still appears to be one of the questions to be answered in the Eucharistical Service of the 1662 English Prayer Book.

However lucid may have been the Hebrew idea of resurrection, it was not vivid, central, immediate or triumphant. Nowhere did it combine a conscious nearness of the future world to come with a moral exalting of life in the present world. Christ alone made this combination. His was the unique revelation of the glorious Son of David, the Messianic Son of Man (true Adam), was also the Suffering Slave who would give His life to save mankind. His was no doctrine to escape the present world and the flesh and the Devil; to wait for a different world to come when the present world would be ended. Rather the new world was present in Him. Christians were brought into this world, to work for and to hasten its full realization when this earth would not be rejected as hopeless but rather transformed into the Actualized Kingdom of God.

This presentation does hinge on the Messianic and Eschatological significance of the person of Christ. He, as we have said, is the true Israel, the true Remnant. Further, He is also the Head of the Race of man and not just one of its members. What He effected on Calvary and in Resurrection has eternal value for every member of the human race, whether individuals realize it or not.

We will take the risk of introducing terms of post-Biblical usage at this point to explain what has just been said.

Christ was the Servant and the Lord. In all humility He exhibited the glory of the King of Kings. God has come down to earth, taking our human nature. The Lord became the Subject of that complete whole of human relations which constitutes His manhood as the Son of Mary. Jesus is truly man because He wills as God to become incarnate, to take a fleshly body in all points like ours, except without sin (inherent or actual). So He sets out to proclaim the Advent of the Messianic reign of God. Christ heals the sick. He teaches, raises the dead, and founds His Church. All this shows Him to the world as the concrete embodiment of what humanity at its highest can and should be.

Dr. Eric Mascall develops the point in its relation to the incorporation of Christians into Christ by Holy Baptism. Here is what he says: "Now the basis of this ontological change by which a man becomes a Christian is the permanence of the human nature of Christ. We have already seen, in our discussion of Christology, how necessary it is to hold that divine Word really became flesh, that he united to himself, unconfusedly and inseparably (as the Chalcedonian Definition of the Faith phrases it), a concrete human nature, and that that human nature, though glorified by his Resurrection and Ascension and no longer subject to the limitations which governed it during the period of his humiliation, is nevertheless still in existence and still fully human."¹⁷ To the last point we shall return later in our survey of this matter.

The information our Lord gave about His Resurrection while with His followers before His death is not very great. Three predictions are recorded by St. Mark.¹⁸ Clearly Christ's mission was one of life through death.

Other predictions are associated with His teaching about the resurrection of the dead, summed up in the phrase: "He is not God of

17. "Christ, the Christian, and the Church" p. 78
18. St. Mark 8:31, 9:31, 10:34. Note also Matthew 16:21, 17:23; Luke 9:22, 18:33.

the dead, but of the living.”⁽¹⁹⁾ Our Lord also speaks about going into Galilee after His rising.⁽²⁰⁾ The analogy with Jonah⁽²¹⁾ also has meaning, for Jonah is a type of the true Messiah. Jonah does symbolize Israel, disobedient and punished in the Exile, and in the Exile passing through a death to a resurrection. Yet the old Israel (in Jonah) even after the Exile disobeys the command to go and preach to the Ninevites. Then, too, the words recorded by St. John are significant: “Destroy this temple, and in three days I will raise it up.”⁽²²⁾ It can also be interpreted as meaning: “If you destroy Israel, I will raise it again from the tomb by my victory over death.” Another way of saying this is: “For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.”⁽²³⁾

Our Lord certainly spoke and acted as if He knew that after death the soul of man retains some bodily conditions. He depicted Dives and Lazarus as mutually visible in Paradise and Hades.⁽²⁴⁾ Moses and Elijah appeared recognizable to the disciples at the Mount of Transfiguration.⁽²⁵⁾ There is also the Lord’s warning: “Fear him who can destroy both soul and body in hell.”⁽²⁶⁾

As the Transfiguration has been mentioned, something more should be said about this incident. Surely the New Testament accounts⁽²⁷⁾ show us, as it were in anticipation, what the risen and glorified body of the Lord is like. There is the continuity in our Lord’s humanity; the reality of His development; all this implying the complete continuity of his physical and mental life with no annihilation of His manhood. More accurately, that particular manhood has reached a stage where it is entirely responsive to its divine Person, the Word of God. This was later expressed in the Athanasian Symbol in the

phrase ‘Manhood into God.’ And in this connection, how appropriate is St. Paul’s analogy of the death of the seed.⁽²⁸⁾ This analogy of the seed having to die in order to live implies a transforming element in which there is continuity, yet change, from the old to the new. It illustrates the method (of transforming change) of the raising of the dead. It also tends to show the continuity of the permanent yet transformed manhood of the Messiah, anticipated in the Transfiguration.

The Resurrection Of The Messiah

The New Testament radiates with the joy of the Risen Lord. “The Lord is risen indeed, and has appeared to Simon!”⁽²⁹⁾ Here is the tremendous declaration of victory over death and disorder. Eye-witness narrative thrusts the story before our view. Jesus was seen. No mistake was made about that. He showed hands and feet to the disciples; ate a piece of broiled fish before them.⁽³⁰⁾ Then there is the story of the walk to Emmaus,⁽³¹⁾ with the risen Lord teaching the Apostles the meaning of the event.⁽³²⁾ Well known, too, is the story of the women visiting the tomb and finding it empty.⁽³³⁾

What do we make of the evidence? Is it merely the survival of our Lord’s immortal soul after death? Or is it merely a disembodied, yet visible spirit?

To begin with, Our Lord Himself was the only adequate interpreter of the Resurrection. For the event of the Lord’s appearance was not sufficient of itself to create faith apart from the direct communication of spirit to spirit.⁽³⁴⁾ This communication nevertheless was under bodily conditions.

Recognition of the risen Messiah occurs through the media of relationships, spiritual, psychological and sensible. Its determining factor was the will of the Lord Himself acting upon memory and through the law of mental association, but also through char-

19. Mark 12:27

20. Mark 14:28

21. Matthew 12:40

22. John 2:19

23. John 5:21

24. Luke 16:19-31

25. Matthew 17:3

26. Matthew 10:28

27. Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36

28. I Corinthians 15:42

29. Luke 24:34

30. Luke 24:36-42

31. Luke 24:13-35

32. Matthew 28:16-20; Luke 24:44-49; John 21:1

33. Mark 16:1-11; Matthew 28:1-10; Luke 23:56-24:1

34. John 20:15-16; Luke 42:17f, 24:36-38; Matt. 28:1

ls of sense. Here is exemplified the Jewish mode of thought. And in this process of cognition there is nothing uniformly automatic. Nor is there anything automatic about the means through which it is effected. For some, recognition is swift, while for others, it is gradual. For some, it is personal and intimate. For others it is brought about through a prolonged conversation culminating in a familiar action.⁽³⁵⁾ All these imply belief in the Lord by the disciples. For the empty tomb, the appearances, the converse with Jesus, the unfolding of Scripture by Him, all these had their place in leading the apostles and disciples through fear to wonder, to faith, on to worship. Belief had not only the conviction of a certain event, but faith in God who wrought it; and in the crucified Jesus whom it vindicated.

Indeed the Resurrection fully vindicated our Lord from the decision of Caiaphas. It reversed the curse of Him who hanged on a tree. Furthermore, the Resurrection stands in the context of His whole messianic mission and His fulfilling messianic prophecy. So the event has an eschatological significance. It is a sign, not that holy manhood survives death, but, that by humiliation and self-sacrifice the Son of God destroyed the deadness of death,—that earthly death which meant not only the destruction of the body, but the separation of man from the fullness of manhood and from the gifts of the Father's Kingdom.

The reality of the Resurrection could never have taken place unless Christ vindicated man flesh by 'taking manhood into God.' By overcoming death He destroyed the power of Satan. Death no longer meant a misty doom (as in the Old Testament notion of 'hell' or 'Sheol'—cf. the Descent into Hell in the Apostles Creed), but Heaven and the glory of God in His joy and peace. So the reality of the Resurrection balanced and transformed the reality of earthly death. Men will still undergo physical death. Yet clinging and hold on the faithful in Christ are abolished. Death is now merely the way entering a new life in Him. For the Resurrection of the Messiah carries with it the

prophecy of a future transformation of material nature and the final redemption of the body, thoughts to be later developed.⁽³⁶⁾

So our Lord's resurrection is the raising from death of a life that will be more real (a union of body and soul) than the life existing prior to death. It is an event unique, the summoning of the whole man, soul and body, from death to life in the Holy Spirit.

All the Biblical accounts of the Resurrection agree that on the third day after our Lord's death and burial something happened which enabled Him to be seen alive in flesh and bones to His disciples. Also it involved the disappearance of His body from the tomb. No tenable inference can be made except what the Apostles adopted and proclaimed: that on the third day our Lord was raised flesh (whole man) from the dead. This is the only view which justifies the original creation of matter, the spiritual purpose of which had been hindered and delayed in doing its work by the sin-induced weakness of our nature. The Resurrection exalts our manhood and completes the Redeemer's victory over death. How could the Apostles and the subsequent history of the Catholic Church have such a triumph over all the difficulties and weaknesses if the cause of their belief were an illusion? The event was no mere resuscitation of flesh, although flesh was raised from the dead. It was the exalting of the flesh (whole man) to the state and power for which God designed and created it from the beginning, the pledge of what is to come.

Evidence From The Acts And St. Paul

The Apostolic Preaching as exemplified in the Acts of the Apostles is built around the fact of the Resurrection of the Messiah. The speeches of St. Peter in Jerusalem (however amplified by St. Luke) all break forth with this glad news.⁽³⁷⁾ His speech in Caesarea⁽³⁸⁾ and that of St. Paul at Pisidian Antioch⁽³⁹⁾ witness to the same fact. The facts these speeches reveal stress the mighty working of God the Father who raised up

36. See Oliver Quick "Doctrines of the Creed" p. 117

37. Acts 2:14-36; 3:12-26; 4:8-12.

38. Acts 10:34-43

39. Acts 13:16-41

His Son. The word 'raised up' is the one often used in the Old Testament in its Greek translation (the Septuagint) for the mighty acts of Jahweh. Thus God raised up Prophets, Judges, the Poor, the Nation, and the fallen tabernacle of David.⁽⁴⁰⁾ Also he raised up a righteous branch,⁽⁴¹⁾ a shepherd in the land.⁽⁴²⁾ This is the God who acts in Israel and who now acts in the Messiah. Again, Jesus is identified with Israel, bearing its destiny to the very grave. But God raised Him and at the same time Israel from the clutches of death.

The Apostolic preaching held not that Jesus spiritually survived, but was raised from the dead. Christ did die. It was not just in appearance. Furthermore, there was the re-creative act of God's power in raising our Lord, the counterpart to the original creation of man. It is thus a creative, redemptive act of the Almighty. It is not meant to prove that all men survive death, but that we can share in His Resurrection, but not by our own right or power. It is God's act in His Messiah.

Thus the Resurrection is a miracle of God. Indeed all distinction between a bodily and a spiritual act is not really relevant for a miracle. For what the Resurrection shows is perfect human nature, absolute human perfection, glorified through perfect obedience to the Father.

When we turn to St. Paul we see that he distinguishes the Resurrection appearances from mystical visions. And the words of his: "That Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures"⁽⁴³⁾ are quite incomprehensible unless the body of Christ had been raised, the tomb empty. Indeed, St. Paul declared he really saw the Risen Lord as truly as the other witnesses.⁽⁴⁴⁾

The Nature Of Christ's Risen Body

How easy it is for us, with our 'scientific outlook,' to fall into the same error about

the Person of the risen Lord as did the disciples. For it is recorded⁽⁴⁵⁾ that they "supposed that they saw a spirit."

But certainly all the Biblical evidence is against this 'modern' view. For, as we have seen, our Lord's natural body was mortal and suffered real death. It was placed in the tomb. Yet it was raised the third day (we call it Easter). And something happened to that body. When raised, the body was the same, yet existing under a new mode of being. Christ was transformed. His soul and body were now seen in the union of perfect manhood and divinity, triumphant over the power of death and evil. This continuity of our Lord's body lies not in the identity of the physical particles, but in the identity of the organization or 'form,' in relation to the Person possessing it.

Again, we must always keep in mind the Jewish background in thinking of man. Not only is the body for the Lord, but the Lord is for the body. The Lord is for the whole man; for He Himself is whole man, the head of the race and not merely one of its members. Here in the Person of the Messiah is the complete man, perfect human nature.

In all these thoughts of the Resurrection we are dealing with the relation of the timeless Being of God to His manifestation in history, not with changes in His eternal nature, which are, of course, impossible. The Resurrection is an event of cosmic significance. The world, equally with man, is thereby already permeated by the radiance of the celestial glory although as yet in hidden form. The world has attained to a new and high worth for it has already taken into itself the germ of immortality.

The reality of our Lord's risen body is such that it could be touched by the faithful.⁽⁴⁶⁾ The most poignant illustration of this is the eating and drinking of the Lord's Body and Blood.⁽⁴⁷⁾ Women also held our Lord by the feet.⁽⁴⁸⁾ Our Lord showed His wounds.⁽⁴⁹⁾ Indeed, St. Stephen's vision would be entirely

40. Amos 9:11

41. Jeremiah 23:5

42. Zechariah 11:16

43. I Corinthians 15:3-4

44. I Corinthians 9:1; 15:8; Acts 22:18

45. Luke 24:37

46. John 20:17

47. John 6:51-58

48. Matthew 28:9

49. John 20:27

discounted, as would the spiritual life of unless Saints and the whole history of the Church, if our Lord had not taken Manhood to God in the fullest possible degree:⁽⁵⁰⁾ But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God."

St. Athanasius who wrote his great work 'On the Incarnation' about the year 318 A.D. said this to say: "His body rose in perfect soundness, for it was the body of none other than the Life Himself . . . Death having been slain by Him, then, what other issue could there be than the resurrection of His body and its open demonstration as the monument of His victory? How could the destruction of death have been manifested at all, had not the Lord's body been raised . . .? In a word, those who disbelieve in the resurrection have no support in facts . . . Indeed, it would seem that he who disbelieves this bodily raising of the Lord is ignorant of the power of the Word and Wisdom of God . . . His body could not remain dead, because it had become the very temple of Life. It therefore died, as mortal, but lived again because of the Life within it; and the resurrection is made known through its works."⁽⁵¹⁾

Methodius, Bishop of Tyre, wrote about the year 312 A.D. in these words: "So, then, the soul is immortal but the body remains dead, they also who say there is a resurrection, but not of the flesh, deny in effect the resurrection of the dead."

All the evidence goes to show the permanence of the human nature of Christ. The Word really became flesh. He united to himself unconfusedly and inseparably a complete human nature. That human nature, though glorified by His Resurrection, and no longer subject to the limitations which governed it during the period of His humiliation, is nevertheless still in existence and still fully human. For the risen body was, as we have said, accessible to sense experience both as regards food and touch. Some were even invited to touch the sacred Body. Yet here also there is no uniformity, for needs and attitudes of the soul vary. That

which enters our present order of experience must not be assumed permanently to belong to the present order.⁽⁵²⁾ All these facts are in accordance with the implication of St. Paul's phrase 'spiritual body.' The risen Body was completely at the command of our Lord's will. It was also perfectly adapted to the diverse needs and conditions under which He manifested Himself to the faith of the disciples. "The last Adam became a life-giving spirit."⁽⁵³⁾ This implies no indifference to the sensible order. Rather it shows that order wholly subordinated to the spiritual relations which it should always subserve and express. St. John presents the same thought in his picture of the risen Lord breathing upon His disciples and transmitting to them the Holy Spirit, which He possesses in plenitude; and committed to them the authority to execute the functions of His messianic mission.⁽⁵⁴⁾

We may sum up this section by stating that what happened in the Resurrection was a restoration of the living relations of our Lord's human body and soul; and the endowment of that Body with certain spiritual qualities and capacities by reason of which it became:

- a) The perfected and plastic instrument of His human spirit.
- b) As to visibility and tangibility, subject to the Will of its Owner and requiring a certain spiritual capacity in those who saw and touched it.
- c) Capable of new and higher modes of presence and action.
- d) Immortal, being independent of carnal nourishment and incapable of suffering.

Certain Objections Considered

Kirsopp Lake in his book on "The Resurrection of Jesus Christ" makes his whole case for our Lord possessing merely a 'spiritual' body after the Resurrection, hang on the phrase of St. Paul: "flesh and blood cannot inherit the kingdom of God."⁽⁵⁵⁾ This presents a stumblingblock to the views herein presented until we actually see what St. Paul

52. John 20:17, 27

53. I Corinthians 15:45

54. John 20:21-23

55. I Corinthians 15:50

was really saying. Surely the whole interpretation must be considered in the light of what he also says: "If there is a physical body, there is also a spiritual body."⁽⁵⁶⁾

In the latter phrase we see clearly the antithesis between a 'physical body' and a 'spiritual body.' Here is no denial of 'body.' But there is the distinction of body controlled by the higher spirit or by the lower physical nature. There is no contrast between bodies in relation to the nature of their substance (think again of the Jewish background which St. Paul indeed accepted and taught), but in relation to their dominating principle. So the quotation used by Lake means no more than that flesh and blood have no power 'of themselves' to inherit the Kingdom. 'Body' remains for St. Paul,—though, certainly its manner of existence is changed by resurrection.

Furthermore, St. Paul does not regard the appearance of Jesus to him as a mere vision. Elsewhere⁽⁵⁷⁾ he distinguishes between objective appearances and visions. His Greek word for 'appear' is normally employed in the New Testament for objective manifestation, except in St. Luke⁽⁵⁸⁾ where we are specifically told it was a vision. Moreover, the physical and blinding effect of St. Paul's seeing the risen Lord points to a real manifestation.⁽⁵⁹⁾

There is also another statement of St. Paul which throws light upon our problem. He says: "For in him dwells the whole fullness of deity bodily."⁽⁶⁰⁾ Some declare this refers only to our Lord before His death. But it can refer more probably to Christ's risen body; for the entire context is about Christ as He now is, in His risen state of glory. Indeed, in His risen nature, our Lord is still in the body; for the mortal body was raised from the tomb to become the risen body.

The objectors St. Paul was dealing with in Corinth,⁽⁶¹⁾ with their Greek prejudices, could not accept 'a resurrection of the dead.'

The stumblingblock lay in the body. They did not object to visions or assurances of survival. The entire dispute St. Paul had there before the Areopagus is about 'the body' about the raising of a dead Man from the grave. It hinges on this phrase: "That I was buried, that he was raised on the third day."⁽⁶²⁾ And St. Paul would not hesitate to preach the Resurrection as an event distinct from survival of an immortal soul (Platonism). How truly 'in the sight of the unwise they *seem* to have died.' But the Jewish-Christian view held that the continuing of life by the soul alone is maimed and incomplete. Resurrection is the raising from out of death of a life that will be more real in the union of body and soul than the life before. For the self is far more than the soul. St. Paul was steeped in this view of resurrection as the act of God's gift, not as emergent evolution with a tinge of Pelagianism. The soul is clothed upon by bodily expression; and finite nature is raised to share in the infinite life of Christ without losing its finiteness.

All modern 'scientific' explanations lead to St. Paul's dilemma: "If Christ has not been raised, your faith is futile and you are still in your sins."⁽⁶³⁾ But St. Paul does preach resurrection as conceived in the Jewish idea of 'body.' What he did was to contrast the risen body of the Savior with the natural or animate body, adapted merely to earthly conditions. If Christ was not raised in a new condition, His life ended in defeat. For the body is not an indifferent organ, to be done away, but the vital expression of the self. And, furthermore, the Athenians would never have objected to a teaching of immortality or mythical resurrection such as popularly taught of Attis or Osiris. What they did decry was a bodily resurrection which really occurred in history. History, the fact, was the offense. St. Paul had to proclaim fact, not philosophical belief.

The Eternal Priest

The permanence of the manhood of the Risen Son of God forms the basis of the teaching about Christ as the eternal High

56. I Corinthians 15:44

57. Acts 18:9-10; II Corinthians 12:1-4

58. Luke 1:22

59. Acts 9:3-8; 22:7-11; 26:12-15

60. Colossians 2:9

61. I Corinthians 15:12

62. I Corinthians 15:4

63. I Corinthians 15:17



MARY MEETS HER RISEN MASTER. St. John 20:11-18

riest in the Book of Hebrews. This Book teaches that His manhood is still intact and never united to His divine Person. Such expressions as "By the new and living way which He opened for us through the curtain, that is, through his flesh, and since we have great priest over the house of God,"⁽⁶⁴⁾ demonstrate this teaching. All through this letter we meet the truth concerning the Resurrection of Christ, permanently united to the Eternal Word, ever pleading His perfect Sacrifice for us as Priest and Victim before the Father.

Thus the permanence of our Lord's manhood is well expressed in the Mass. For the flesh of Jesus had been given for the life of the world. His blood had been spilt on the cross.⁽⁶⁵⁾ And now His Flesh and Blood are available to restore the world's life. Therefore, "He who eats my flesh and drinks my blood abides in me, and I in him."⁽⁶⁶⁾ This is eternal life here and now. For the Christian partakes of the sacrificial and glorified life of the risen Lord. The Mass, involving no change in Christ Himself, or any new Oblation, permits us to partake of the Eternal Manhood and Divinity of the Messiah, who is the victim, yet a glorified victim.

Our Risen Nature

Some mention must be made of the hope which every Christian has to share in our Lord's Resurrection. For God the Holy Spirit works in every member of the Body of Christ to prepare him for the day when resurrection will accomplish all that God intends.⁽⁶⁷⁾ St. Paul⁽⁶⁸⁾ also shows the distinction between the body as we know it and the body as perfect instrument of Spirit. This is the distinction between the body formed out of matter and the body animated with the fullness of the Holy Spirit. The belief of St. Paul is that the continuity of body lies in continuous relation to a person rather than the identity of material particles, which last consideration troubles so many today who wonder how all the protoplasm of their present body will 'fit together.'

We see in the risen Lord the end for which man was made and the assurance that the end is within our reach. This teaching shows us the change which in all probability would have passed over the earthly life of man if sin (Adam's sin) had not brought death to mankind.⁽⁶⁹⁾

So the Christian doctrine of the world to come is not one of solitary speculation, or

Hebrews 10:20-21
John 19:34
John 6:56

67. Philippians 3:20-21
68. I Corinthians 15:36-49
69. I Corinthians 15:21

individual salvation, nor of noetic assimilation. It is rather one where the members of the Church Militant love one another in the 'bond of love' in the Church Expectant and Triumphant. Such relations between persons who are irreducibly separate (for if they were not, they could not love one another) demands a body to be the medium of intercommunication of thought and affection. And we must remember that this body is a transformed one. Indeed, "we shall all be changed;"(70) and none knows what that change fully involves. Indeed, "God gives it a body as he has chosen."(71) All this teaching is based on the Resurrection of Christ in His glorified body, wherein the Hebrew idea of man received its full justification. In that event all false spiritualism and dualism, so congenial to the Greek (and modern) mind, and so devastating in its consequences, has already been put out of court. For being a Christian would be less than worthless except that it means being incorporated into our Lord's glorified manhood. Indeed, as St. Paul said,(72) God "raised us up with him, and made us sit with him in the heavenly places in Christ Jesus."

Conclusion

The Resurrection belongs to the Christian Faith since it is never described as the survival of a human personality, but as the ratification by God of the obedience of Jesus and of His righteousness. Apart from the belief in the active power of the living God, and in the ultimate truth of who Jesus is, the Resurrection is meaningless and ultimately trivial. It is also meaningless apart from the recognition that a particular historical life and death can have universal and ultimate significance.

If the life of the Risen Lord had been simply a renovation or a continuance of the former life, subject to the same conditions and necessarily destined to the same inevitable close, then the experience of unbelievers would have been adequate to establish the reality of the Resurrection. But if it was a foreshadowing of new powers of human ac-

tion, of a new mode of human being, the without a corresponding power of spiritual discernment there could be no testimony to its truth. The world could not see Christ and Christ could not (so to speak) show Himself to the world. To have provided incontrovertible evidence that Christ rose again as did Lazarus would have been not to confirm our faith, but to destroy it irretrievably.

But we must rid ourselves of the notion that there is something unworthy of God in causing a bodily resurrection. Indeed, our Lord was a developing perfection in His human nature all through His earthly life, from birth to death to resurrection. This does not destroy His humanity, but shows its true operation as the perfect organ of His divine self-expression. This reality is clearly shown in the Transfiguration. In the transfiguration Christ the system of relations which formed His humanity no longer manifests Himself subject to the normal laws of science. Rather they exhibit Him as governed by new laws into which the old have been absorbed by the process of continuous modification. The transfigured humanity has grown from its beginnings, as a child becomes a man or a seed an adult plant. There is complete continuity of physical life and mental life. Hence is no annihilation of Christ's manhood; but that manhood has reached a stage when it is entirely responsive to its divine Person. In consequence of this the sacred Body could not corrupt in the tomb. Our Lord did suffer and He did die. But His Body was completely transformed to the plane of superphysical law that it was not and is not subject to corruption. So the Resurrection is not an arbitrary interference with nature but the apex and fulfillment of the life of Him in whom nature has reached such perfection that its offering of Self could redeem the world in the Person of the Messiah.

Thus the corporal Resurrection of Christ attested by Holy Scripture (with all its Jewish background) is guarantee to us of His living both as God and Man right now. Because for this we would have to say that His humanity no longer exists. This would mean an incomplete atonement, that Christ is not a complete man, that He is not the true Hi-

70. I Corinthians 15:52

71. I Corinthians 15:38

72. Ephesians 2:6

riest of the Eternal Sanctuary and Sacrifice. We should have to agree with the Monophysites who say that our Lord is only of divine Nature. We should have to say that the material universe is irredeemable; that, after all, the Manichean is right. All hope of restoration of our sinful bodies would be lost; all thought of attaining to our Lord's perfection gone.

But—our Lord did really rise. His Risen Nature possessed complete continuity with the body that died. There was continuity of

mental life in its memory and cognitive processes. But the risen Body is no longer subject to the laws of ordinary physical events. The former body is not destroyed, but its laws are assimilated into higher laws. His humanity is changed, not destroyed. So the Risen Humanity, our Great High Priest, though no longer perceived by our senses, is the concrete Way in which we too can be made subservient to God's will and attain the joys of His Rising Again from the Dead. THE LORD IS RISEN INDEED! ALLELUIA!

Unto The Altar Of God

BY ESTHER H. DAVIS

3. SUMMARY OF THE LAW

(a) *An Act of Love*

How can I tell Thee what Thy love has meant? Thy love surrounds me as the air I breathe, and I can no more escape it than I can escape the atmosphere that envelopes the world. As the sun holds the earth in its orbit and shines impartially on all its surface, so is my life centered in Thee, and Thy love shines brightest when I deserve it least.

Sometimes I bury my head, ostrich-like, in the sands of my own self-conceit and because my eyes are blinded by the grains of doubt and cynicism and physical satiation, I cannot see Thee and think that I am hidden from Thy sight. Or I build a wall of sin, behind which I crouch in imagined security, safe from Thy gaze, but for Thee the wall does not exist, for Thy love penetrates to the furthestmost limits of Thy universe.

With one stroke Thou doth shatter all my illusions and I stand revealed in Thy uncompromising light. At last I know Thy love for what it truly is—the motive force which called me into being and without which I should instantly perish. Thy love is my life. Let me not turn away from it, however vainly, but let me embrace it fully with humility. Give me the vision to see the pattern of Thy love in all that I do and am. Grant me the courage to accept the pattern, knowing it given by Thee, and to take each new day as a priceless gift fresh from Thy hands each

morning, to be lived in accordance with Thy plan and love.

If in the midst of sorrow or discouragement, from the depths of my self-made darkness, I should rebel or question Thy wisdom, heed it not, but in Thine infinite mercy send Thy love to dispel the shadows of my grief and doubt. Thou art always standing just beyond the shadows, waiting to take my hand and lead my faltering steps along the way that they must go. Thou dost not force or drive me, but guidest me with gentleness and patience, with no complaint that I am slow. Though I stumble and may even fall, I cannot remain prostrate, for Thou art ever near to lift me up and keep me on my path. Though I am not conscious of Thee, Thou art with me and do I but still my heart Thou dost speak to me and Thy love pervades my entire being.

I dare not stand thus before Thee empty-handed, but needs must make some small return, imperfect though it be. All things come of Thee, O Lord, and I can only give Thee back what is already Thine. Every beat of my heart and breath of my body attests that I belong to Thee. So let my heart with every beat proclaim its love in rhythmic constancy, and every breath that I expel return to Thee as a song of praise!

April Saints

BY A SISTER OF O.S.H.

In the Gospel according to St. Mark, it is recorded that when the soldiers arrested our Lord they laid hands also on a young man among His followers; the youth pulled free and fled, leaving his single garment in the soldiers' hands. It is thought by many that this young man was St. Mark himself.

As is the case with most of the earliest Christians, we have very little certain knowledge of St. Mark. In the book of Acts he is mentioned as a companion of Sts. Paul and Barnabas on some of their missionary journeys, and as having forfeited St. Paul's confidence by turning back to Jerusalem in the midst of a trip. Why he did so is not said; but he is mentioned further on as having returned to the ministry which he had left.

At this point tradition takes over, and carries him to Rome as the companion, secretary, and interpreter of St. Peter; then north to Aquileia, at the head of the Adriatic, where he is thought to have founded a church and written the Gospel which bears

his name; and finally to Alexandria, where he made many converts and was martyred by an angry mob in Eastertide of 75 A.D. His feast is celebrated on April 25 (transferred this year to April 29).

During the Jewish revolt against Rome which culminated in the fall of Jerusalem 70 A.D., a number of Jewish and Samaritan towns were more or less destroyed. Near the site of one of the latter, Sychem, the Emperor Vespasian founded in 72 a new town, Flavia Neapolis—very likely as part of an attempt to Romanize these stubborn provincials and guard against further revolts, for he populated his foundation almost entirely with pagans. Here, about the turn of the century, was born a child who was to become the Church's first great apologist, Justin Martyr.

Justin, as the son of a wealthy and cultured family, received an education befitting his status, and early developed a strong in-



Hill and Altar



In Palestine in A.D. Thirty-three
The zealots and their Roman overlord
A "malefactor" raised upon a sward;
A "malefactor" cursed—upon a tree.
Throughout the world, since its first century
The Christian Church—together priest and
ward—
A "Saving Victim" raise up heavenward;
A "Saving Victim" blessed, O God, to Thee
A "Spotless Lamb" unto the Father high
"Our Advocate"—none to him can compare
Raised once, He was, beneath an ancient sky
To satisfy a howling mob—their "dare."
Raised since, He was, and is, and will be still
To satisfy His hungry ones—their "Fill

—JOHN B. HERRING

rest in philosophy. He studied successively under teachers of the various pagan schools of thought, and then a chance meeting with an unknown old man introduced him to Christianity. The combination of the old man's teaching with his own observation of the way the Christians stood firm under persecution convinced him that here was the faith he had been seeking, and about 133 A.D. he received baptism.

With his brilliant mind and wide philosophical background, Justin was the ideal person for the work which he now undertook: the defense of Christianity and the conversion of pagan intellectuals. He opened a school at Rome, and wrote a number of books, three of which have survived. One of them gives the earliest description of the Eucharist—written, incidentally, in order to prove that Christians were not cannibals! In 165 Justin and six others were arrested on the charge of Christianity, and since they refused to sacrifice to the pagan gods, they were scourged and beheaded. Justin's feast is on April 13.

Justin had a relatively simple time of it compared with St. Leo the Great. Leo, who became pope in the troubled years of the fifth century—440 to be exact—had to deal with several different heresies, barbarian invasions, and people who wouldn't recognize his claim to be head of the Church.

With regard to the invaders, Leo believed in direct action. In 452 the dreaded Huns under Attila, the "Scourge of God," were marching down from the north and seemed bound to reach Rome within a matter of days. While the weakling emperor prepared to flee, Leo got into a carriage and headed north. He met Attila and somehow—one tradition says with the aid of an apparition of Sts. Peter and Paul—persuaded or frightened him into turning back. Considering what could have been in store for Rome had he failed, it is no wonder that he was considered a hero by the city's population. When Genseric and his Vandals arrived three years later, Leo was less successful; but the Vandals at least were not Huns, and the pope managed to extract a promise to spare the churches and the lives of the citizens.

However, Rome was eventually to fall anyway, and Leo's achievements were more lasting in the field of theology. The bishop of Rome was, during this age of heresy and controversy, in a potentially very strong position. His was the only church in the western empire which could claim certain apostolic foundation; and Rome itself, as the centuries-old hub of a great empire, was still a name to conjure with. Hence its bishop was the logical arbitrator in the endless theological disputes between the patriarchates of Antioch and Alexandria, and later Constantinople; and the best way for any of these sees to encourage a favorable decision was for it to recognize the pope's right to judge. Since, as it happened, the side which Rome adopted eventually did win out in every case, the overall result was the enormous enhancement of the pope's prestige; and since the west had developed, as the east had not, a clear and definite terminology for expressing what it wanted to say in theological matters, there also resulted a considerable clarification of doctrinal thought.

Thus it came about that in the late 440's, Leo was appealed to by some of the eastern leaders for a settlement of the Monophysite controversy. Monophysitism, like so many of the fourth and fifth-century heresies, concerned the manner of our Lord's Incarnation. Apollinarianism had denied the full humanity of Christ; Nestorianism, in reaction, had become a denial of His divinity; and now Monophysitism, in opposing the latter, developed into an idea that Christ has only one nature, a sort of mixture of the divine and the human which can't really be called one or the other. Leo, in his famous *Tome*, or letter to Flavian, the orthodox leader in the controversy, expounded the western doctrine of one Person and two natures in Christ which has since become the accepted faith of the Church.

Some of the measures which Leo took to strengthen the position of Rome in the Church seem ill-advised and perhaps even arrogant, but on the whole he was a great man; and his errors, such as they were, sprang from conviction rather than from self-seeking. He died in 461 and is remembered on April 11.

After Leo's death the forces of disintegration in the Roman Empire continued to work. In Spain, by the late sixth century, there were various barbarian tribes, notably the Visigoths, and the king who could reign over them more than half a dozen years or die a natural death was rare indeed. They had been more or less converted, during their long migration from the east, by Arian missionaries; since their nearest neighbors were the increasingly powerful Catholic Franks to the north, this added to the general instability and uncertainty of the whole situation. In 589 it was partly resolved when Recared, the current Visigothic king, accepted Catholicism for his people; but it was one thing to convert the king, and quite another to teach the nation. Ten years later, when Leander, bishop of Seville, was succeeded by his younger brother Isidore, education was a crying need. Isidore set out to supply it.

The lack of understanding of the faith was paralleled by the gradual decline of Roman culture under the barbarians. Isidore believed that both must be remedied, as means to the one end of strengthening and unifying the Christian life of the people. He therefore worked for the establishment of seminaries in all the cathedral cities, and for the wider study of Greek and Hebrew; and he also encouraged the study of law, medicine, and the classics. At the fourth Council of Toledo, in 633, a number of measures were passed to implement his efforts. He did considerable writing, touching on practically every known subject—perhaps by way of supplying textbooks for his schools—and his works were highly esteemed throughout the middle ages, sometimes virtually supplanting the classical writings to which several of them were intended to serve as introductions. He is considered to be the last of the ancient Christian philosophers and of the Latin fathers. He died in 636, and is remembered on April 4.

During the first centuries of western monasticism, even after the widespread adoption of the Benedictine Rule in the sixth century and after, it was customary for each monastery to be an independent community, and there was no thought of an Order of the modern type, which may embrace any num-

ber of houses, and whose members may be shifted from house to house by the authority of the common Superior. Perhaps in the days when travel was so difficult that many a man might live and die without ever leaving the valley of his birth, this was necessary. However, it meant that, if a monastery began to go spiritually downhill, there was no outside agency which could, in the normal course of affairs, take steps to stop the decline. It may well be that this danger was becoming more apparent in the early years of the tenth century, for the young abbey of Cluny in eastern France, founded only in 910 and already famous for the high quality of the life lived within its walls, began to hear from one monastery after another which wished to have as its superior the Abbot of Cluny. The result was a widespread "family" of monasteries, and as long as Cluny itself remained strong and fervent, the other members of the family had a real safeguard against laxity and decline. Fortunately Cluny was blessed with a succession of really great abbots, under whose rule it exerted a strong and beneficent influence in the Church for many years. Four of them are commemorated on April 29.

Odo, who was elected in 927, was the second abbot of Cluny, and it was under him that the abbey's influence began to spread. Majolus, abbot from 965 till his death in 994, apparently became a monk to escape being saddled with the cares of a bishopric; in exchange he found himself with a congregation which before his death had spread all over western Europe. His successor, Odilo, eventually had sixty-five houses under his care and had a hand in secular affairs as well; Cluny's influence had by now spread far beyond the monastic enclosure. He was followed in 1049 by Hugo, who was only twenty when elected abbot, and who for sixty years worked to revive and strengthen the spiritual life of the people in general, served as adviser to kings, popes, and religious superiors, and in his spare time helped to care for lepers in the hospital which he founded at Marcigny. He is generally called "Hugo the Great," and it would seem as though he well merited the appellation.

In the same year as Hugo, 1109, there died another great figure of the medieval church, Anselm, archbishop of Canterbury. Born in the Italian province of Piedmont about 1033, he left home in his teens and came eventually to the great monastery of Bec in Normandy, where he studied for a time under the famous Lanfranc before deciding to take the habit. His intellectual and spiritual gifts were such that in a very few years he was made prior, and in 1078 abbot, Lanfranc having by now become archbishop of Canterbury under William the Conqueror. Anselm himself had occasion to visit England a couple of times, as Bec had some possessions there, and apparently he made an excellent impression, for at Lanfranc's death he was the generally favored choice for successor. However, William Rufus, unscrupulous son of the Conqueror, preferred to keep the see vacant in order to enjoy its revenues. It was only after four years that, alarmed by a sudden illness, he consented to Anselm's election.

Anselm had no great wish for the honor conferred on him. He foresaw, and correctly, a bitter struggle between himself and the king over the conflicting claims of Church and State. Under William, the battle was joined over Anselm's request to go to Rome to seek the pallium from the pope. William had taken advantage of a current rivalry of two claimants to the papacy to assert his supremacy over the English Church by allowing his subjects to recognize neither. In order to receive the pallium, Anselm would have had to recognize one or the other, and this William refused to permit. Anselm, on his side, maintained that the law of the Church was superior to that of the state, and eventually went into voluntary exile rather than comply with the king's demands.

Under William's brother Henry, who succeeded him in 1100, Anselm returned to England; but the struggle soon broke out again over the question of lay investiture.

Since a bishop in those days was also a feudal baron and held lands from the king, it was natural that the sovereign should require of him the same homage for those lands that he would of a lay lord. However, a custom had grown up whereby the king also

invested the bishop with the ring and staff, symbols of his spiritual authority. This was tantamount to saying that the king's authority over the bishop extended to spiritual and ecclesiastical as well as civil and military matters. It was just about at this time that the Church was becoming aware of this significance, and a council in 1099 had strictly forbidden the practice. Anselm refused to consecrate prelates whom Henry had thus invested. The royal temper asserted itself, and its possessor was only saved from excommunication by a compromise whereby the king gave up investiture but continued to receive homage.

In spite of his stubborn defence of the Church's rights, Anselm was by temperament a scholar and a man of prayer, rather than a fighter. He wrote considerably, and in contrast with other scholars of the time, who for the most part simply collected and preserved the thought of previous ages, Anselm made some contributions of his own to theology. He was an older contemporary of the famous Peter Abelard, and can be considered one of the early scholastics. His feast is on April 21.

One of the best-known, at least by name, of all the saints is Catherine of Siena, whose feast is on April 30. In an age when women were little seen, and certainly not heard, outside the home and family circle, this illiterate Italian girl wielded a holy influence over princes, popes, and people, and became very much a figure in public affairs.

Born in 1347, she felt impelled at the age of only seven years to make a vow of perpetual chastity. When, later, her family began looking for a husband for her, she told them of her vow; and for several years they tried every means to break her determination. As a private vow, and one made by so young a child, it could have been dispensed; but Catherine knew what she was doing, and eventually her family gave in. She became a Dominican tertiary, and for three years lived the life of a veritable hermit in a little basement cell at home. Some time in 1366, at the age of about nineteen, she experienced what are known as the "spiritual espousals" of her soul with Christ. Now she resumed

an active life, going out to tend the ill and poor, and showing an especial talent for making peace in the family quarrels which perpetually embroiled Italian neighborhoods, cities, and states in tumult.

It was the century of the so-called "Babylonian Captivity" of the Church, when the papacy had been moved to Avignon, on the borders of France, and the popes were to a greater or lesser degree under the thumb of the French king. Catherine, like many another devout Christian, was deeply unhappy about the situation. A pope at Avignon was practically a French vassal; while in Rome he would have behind him all the strength of centuries of tradition, as well as the power of a temporal ruler over the Papal States—a factor which appears today to have been more hindrance than help, but which may have been something of a necessity in Europe as it was then. At any rate, Catherine set out to bring the pope back to Rome. She bombarded him with letters, paid him a visit at Avignon, and made such an impression that in 1377, against the advice of almost the whole college of cardinals, he came.

This pope, Gregory XI, was succeeded in the following year by Urban VI, who proved unfortunately lacking in diplomacy when it came to handling the touchy relationships between French and Italian cardinals. Eventually he alienated both groups by creating some twenty-odd new cardinals at one fell swoop, and most of the old ones deserted him, declared his election invalid, and returned to Avignon to elect another pope. Thus began the Papal Schism which was to scandalize the Church for forty years or more, with two and at times even three rival popes, each claiming to be the successor of Peter. It was a heavy blow for Catherine, and undoubtedly contributed to her early death in 1380.

She is remembered today less for her political activity than for her writings, for this medieval stateswoman was also a mystic of the first order. Her *Dialogue*, and many of the nearly four hundred letters of hers which survive, show clearly how closely she lived with her Divine Bridegroom, and lead their readers on to seek the same companionship.

Another outstanding figure of the same period is the Spaniard Vincent Ferrer. A native of Valencia, he entered the Order of Preachers in 1367, and soon became a teacher of theology. When the Papal Schism began, he sided with the Avignon claimant, whom he regarded as the legitimate pope, and exerted his growing popular influence in his behalf. When Cardinal Pedro de Luna was elected to the Avignon papacy as Benedict XIII, Vincent, who had already been associated with him elsewhere, followed him to Avignon, and there, by his preaching, ministrations to the sick, and the evident holiness of his life, did much to enhance the prestige of the Avignon papacy and not a little to combat the luxury and vice in the Avignon air. In 1399 he embarked on a mission journey which took him over much of western Europe, preaching penance—which probably included instruction in practically all aspects of the spiritual life—and preparation for judgment. Literal crowds of people followed him everywhere seeking his guidance and spiritual direction.

The Papal Schism was a great grief to Vincent, and he worked hard to effect a reconciliation. In 1409 the situation was rendered still more complicated by the action of the Council of Pisa, which declared both popes deposed and elected another. Since neither of the previous incumbents heeded the decree, there were now three popes.

The Council of Constance, in 1414, was more successful. It succeeded in deposing the Pisan pope, and persuaded the Roman pope to retire. Now if Benedict would likewise, the way would be cleared for a new election. Benedict refused.

Vincent was still convinced that his friar and patron was the rightful pope. But he realized that Benedict's stubbornness was blocking the healing of the Schism, and in 1416, perhaps under pressure, he reluctantly withdrew his support. How much he contributed to the fact that the council was subsequently able to depose Benedict and make the deposition stick, it is hard to say. Vincent continued his life of preaching and ministering to the sick till his death in Avignon in 1418. His feast is on April 5.



The feast of the Compassion, or the Seven Sorrows, of the Blessed Virgin developed from the adoption by the Servites in the thirteenth century of the sorrows of Mary beneath the cross as the principal devotion of their order. In the fifteenth and sixteenth centuries various days were assigned for the commemoration of these sorrows, and their scope was widened to extend over the entire life of our Lady. The feast is now generally celebrated on the Friday after Passion Sunday.

THE SORROWFUL MOTHER

By Gedge Harmon



Book Reviews



BY SYDNEY ATKINSON, O.H.C.

THE MYSTERY OF THE CROSS, by Walter J. Haushalter. (Dorrance: Philadelphia, 1956) pp. 113. Cloth. \$2.00.

Here is another book of Good Friday meditations, but not this time based on the seven Last Words. The preacher had the happy thought of gleaning outstanding ideas from "great thinkers of the west" (as the sub-title indicates) on the mystery of the Cross. Unfortunately the finished product does not come up to expectations. As the author tells us, it was printed from a tape-recording of addresses delivered without manuscript or notes. Perhaps this accounts for the rather haphazard gathering together of the material and also for the occasional misspellings: e.g., "Maloki" for Molokai (p. 60), "Basil" for "Basel" (p. 82). It is sometimes quite difficult to follow the author's line of argument; he jumps to a conclusion that does not have an adequate preparation; (I found this particularly true in his chapter dealing with sacrifice as illumined by the Communion Service of the Book of

Common Prayer). Nor do I think he is too careful of his handling of such terms as "vicarious" and "ransom," which, after all, do have technical connotations in the doctrine of the Atonement. Also, I must confess that I do not see how Isaiah comes under the heading of a great western thinker! While I could not get the application of some of the examples given of vicarious suffering, I did like especially the one given from Dan Crawford's book *Thinking Back*, on page 21.

FRIENDS, ROMANS, COUNTRYMEN, by Howard Gordon Clark. (Morehouse-Gorham: New York, 1956) pp. 58. Paper. \$1.25.

The Dean of the Cathedral at Harrisburg, Pa., has given us a delightful little book which ought to be of great service. It is not until you read it that you find how apt the title is. For it is addressed to those of our countrymen who are Romans (Catholics!), but it definitely is done in a friendly fashion. The contents are presented as a series of conversations between an Episcopal rector

and a couple of seeking Roman Catholics. During the course of these discussions the most important points of the old Anglican-Roman controversy are dealt with in a most engaging and satisfying way. But I must admit that our hero-rector must have been dealing with erudite and clear-thinking Romanists. Seems to me that more spade work has to be done with the average convert. But, all the same, this is a good book to put in the hands of inquirers from the other side of the Tiber.

CHRIST AND THE MODERN OPPORTUNITY, by *Charles E. Raven*. (Seabury: Greenwich: 1956) pp. 88. Cloth. \$2.25.

This book contains the addresses given at a Mission held for the students of McGill University, Montreal, Canada, by the Chaplain to Queen Elizabeth II. There is nothing that smacks of the "sawdust trail" in this type of mission, but I was impressed by the report of the Mission Committee as given in the Foreward: "So far as we know, there was not one sudden conversion arising from the Mission. But we do know that there was, and continues to be, a widespread stirring of heart and mind upon the campus. A foundation has been laid upon which many students are beginning to erect a faith able to weather the intellectual and ideological storms of our day."

This is not surprising when one remembers that Canon Raven speaks from a personal experience which covers many varied conditions over many years and that he is a scientist of some eminence in his own right. He is the type of priest who can speak most effectively to modern minds and who can present that peculiar but hard-to-define thing—the Anglican *ethos*. Because of the mixed character of his audience, he does not dwell so much on the sacramental aspects of life as he might do in a parochial mission, but he deals in a masterly manner with such topics as science, individualism, social problems, fellowship, and organized Christianity. This is an important book for all apologists and it will not take much rethinking to transfer his applications from campus life to home and parish life.

BEAUTY AND BANDS, by *Kenneth Esco Kirk*. (Seabury: Greenwich, 1957) pp. 288. Cloth. \$3.50.

The late Bishop of Oxford was a great scholar and a great father of his flock. There is no doubt that all he said and wrote should be considered carefully. Therefore it is a joy to see this collection of his works. It is made up of a number of his sermons and a score of his writings in the Oxford Diocesan Magazine. The subjects are most varied: the Virgin Birth (would that all churchmen would read this!); the Holy Communion (considered mostly historically and liturgically); The Church of England and the Free Churches; etc. For myself, I was most greatly taken with his chapter on Prayer in War-time. But the scope is greater than one might be led to believe by the title. His handling of the problem "If God knows all, why pray at all?" is most masterful. This is a book for constant reference and study. It is a pity an index was not provided and I hope that, if another edition is forthcoming, this will be remedied.

A REPORTER FINDS GOD, by *Emily Gardiner Neal*. (Morehouse-Gorham: New York: 1956) pp. 192. Cloth. \$3.50.

There is a great interest being manifested both inside and outside the Church these days about spiritual healing and faith healing. (Read Chapter 6 for the differentiation!) This author describes her pilgrimage from a somnolent religion to a vital, active faith as a result of what she saw and experienced in spiritual healing. I think the book should be read if only as an account of what a soul can go through and also for its factual information as to the history of healing in religion. I could wish for a more definitive handling of the sacramental character of Holy Unction and I also got the uncomfortable feeling (which is rather hard to put down) that, if you are not healed, there must be something wrong with your faith or your techniques. After all, Paul did not have his "thorn in the flesh" removed. I wonder if the author has read the excellent chapter on Holy Unction in *Liturgy and Worship* edited by Lowther Clarke? It seems to me that it

ong these lines that a good solid ministry of healing is going to be laid within the church.

MUSIC FOR CHURCH WEDDINGS (23 pp.) & MUSIC FOR CHURCH FUNERALS (15 pp.). Both of these booklets are official publications of the Joint Commission on Church Music, published by Seabury: Greenwich, and each costs 75 cents.

A great deal that passes for "music" at weddings and funerals is pretty awful; so the Church Music Commission is to be most highly commended for making these reference pamphlets available. They contain excellent advice. I just wish that they had added a list of suitable hymns for funerals that they did for weddings.

HYMNS AND THE FAITH, by Erik Routley. Seabury: Greenwich, 1956) pp. xii + 311. Cloth. \$5.75.

Here we have a collection of commentaries on 49 hymns written by a Congregational minister who is a hymnologist of great merit in England. 43 of these hymns are to be found in our American Hymnal 1940. While I found a great deal that was interesting and formative in this volume, I could not help asking myself why our "official" church press hadn't published something of this sort by one of our own Episcopal hymnologists about our own hymnal? The choice of hymns for consideration is wide, but both they and the commentaries are definitely of the "subjective" type. That is a generalization and such is too sweeping. But I really do not fancy spending \$5.75 of my money on this book (pardon me: being a monk, I should say "of *our* money"). And I still cannot see why books, which are obviously of reference value, are printed without indexes!

BETWEEN DAWN AND DUSK, edited by Frederick Ward Kates. (The Upper Room: Nashville, 1957) pp. 96. Paper. 50 cents each. \$5.00 per dozen.

As its subtitle says, this is A Devotional Companion Through A Day, and is compiled by the rector of St. Paul's Church, Baltimore, Md., a frequent contributor to the *Holy*

Cross Magazine. I must say that I am rather allergic to collections of prayers, but, as I read this over, I was impressed with the diversity of sources and the variety of content. It really has something for every hour of the day and for most needs and conditions. And it has the added practical advantage of being just the right size to slip into your pocket so that you can pull it out for perusal on the train or bus or as occasion affords.

A BOOK OF PRAYERS, compiled by John Heuss. (Morehouse-Gorham: New York, 1957) pp. 96. Cloth. \$2.00.

After what I said in the foregoing review, it is amusing to see what Dr. Heuss says in his Foreword: "There never will be too many printed collections of prayers." Well, maybe he is right. This one is gotten up in a much grander style than *Between Dawn and Dark* and does seem rather expensive for its purpose. However, it does have one advantage: there are large areas of blank paper left on most pages. These can be used to advantage by the reader for his own notations, prayers, aspirations, etc.

THE SACRIFICE OF CHRIST, by C. F. D. Moule. (Seabury: Greenwich, 1957) pp. 58. Paper. \$1.25.

These are talks which were given at Cuddesdon College in Holy Week of 1955. The author, an avowed Evangelical, has been most fair in his presentation and quotes at length from Dom Gregory Dix, Archbishop Temple, Father Hebert, and others.

He is concerned with the tension between the "protestant" emphasis on the "once-and-for-allness" of Christ's sacrifice on Calvary and the "catholic" conviction that in the Church there is a certain re-iteration of that sacrifice. In the last chapter he seeks to link these two aspects up with the Eucharistic Sacrifice. I heartily recommend this little book for careful study.

But I feel the author fails to do full justice to his theme just because he keeps it on the earthly and historical level. There is the eternal oblation of the Son to the Father in Heaven. Since there is no sin in the God-head, there is no pain or suffering in this

I Am With Him

I was with the man
when they brought Him to trial
with both hands bound behind Him
 my ears heard how they mocked Him with
 insults and jeers and I saw them
 wound Him and spit upon Him
and how with the crowd's voice
booming out like an angry storm at sea
"away with Him put Him to death"
 He humbly bowed His head
 accepting the death sentence decreed
 by the governor
this man was in the right
for I knew Him well when He was
a teacher in a small town in the east

I was with Him
as He walked slowly up the hill
to the execution spot
 and when He had reached the summit and
 His life's seconds were fast ticking away
 He spoke a few last living words
then the earth trembled violently
the sky grew pitch-dark and
His face serene with love I studied
 I was now sure
 they had punished the wrong man
 but He was destined to live forever

I was with the man
when they buried Him
that Friday night I shall always remember
Saturday and Sunday passed
 and suddenly it was Monday morning
 and I saw Him in the flesh once more
cried with joy so happy was I
I had been correct in my belief
that His soul was immortal
 and now with dimming eyes
 I gaze down the road
 He comes He comes
and I am with Him . . .

—R. RIDGELY LYTTLE, III

sacrifice," or self-offering. Because the Son, by Whom all things were made," was the agent of Creation, it would appear that man was intended to participate in this eternal offering, but by his sin cut himself off from . Then the Son comes as Man and lives a complete human life. Now the self-offering, which is still that of filial love, is reckoned in terms of "obedience." Calvary is the consummation of that life of obedience—"obedient unto death, even the death of the cross." We might say that the sacrifice on Calvary is an "incarnational" participation in the eternal offering. After the Resurrection and ascension, Jesus takes our humanity up into the heavenly courts and there the human is linked with the divine eternal offering of the Son to the Father. But He has not left individual men bereft of an opportunity of joining too in that oblation. By their incorporation into Him in Baptism and by their lives of obedience, they can be partakers in the divine life of self-giving—which was the original plan of God, anyway. This is particularly manifested and effected in the Eucharist, which might be termed a "sacramental" participation in the eternal offering. So, actually, Calvary and Eucharist both show forth something that is of the eternal order. But, because Calvary and Eucharist belong to the space-time continuum, they are naturally linked together both in our thinking and in fact.

This may seem a long digression from a review of an excellent book, but I did feel that it could have been made even more effective with an added consideration of the eternal aspect delineated above. In fact, I thought the author was going to do this when he quoted from William Temple's *Christus Veritas* on page 55. But, no, he still kept his comments on the earthly plane.

- *Dead Sea Scrolls* -

DISCOVERY IN THE JUDEAN DESERT, by *Eliyahu Vermes*. (Desclee: New York, 1956) pp. 238. Cloth. \$5.00.

This is the book whose publication was delayed last year because of the new finds made around Qumran and Murabba'at. The author is a young Hungarian Roman Catholic

priest who has given his life to a study of oriental languages and who is top-notch in matters pertaining to the Dead Sea Scrolls. A great deal of this work has been available in French since 1953 and we are indebted to the publishers for having it translated into English. But it has also been revised and brought up to date as of April 1956. It is divided into two main parts: the first dealing with the history of the finding and deciphering of the scrolls and a treating of the Qumran community; the second giving the texts. An Appendix also deals with the two documents from Murabba'at and contains supplementary notes on the latest finds.

SECOND THOUGHTS ON THE DEAD SEA SCROLLS, by *F. F. Bruce*. (Eerdmans: Grand Rapids, 1956) pp. 144. Cloth. \$2.50.

Anyone who has read his *The Books and the Parchments* (which I most highly recommend to any student of the Bible) knows what a delightful style Dr. Bruce has. He is the Professor of Biblical History and Literature at the University of Sheffield, England, but he never makes the reader feel his professorial status! This book is rather easier to read than the preceding one reviewed (and cheaper!), but is not quite so up to date on the latest findings. There are two beautiful colored pictures on the frontispiece which were taken at Qumran.

THE DEAD SEA SCRIPTURES IN ENGLISH TRANSLATION, with *introduction and notes* by *Theodor H. Gaster*. (Doubleday: New York, 1956) pp. x + 350. Paper. 95 cents.

This is a Doubleday Anchor Book and is, in some ways, the best book yet, on the Dead Sea Scrolls. Here you are given an authentic translation of the Scrolls themselves by an eminent Semitic scholar (he is attached to both Columbia University and Dropsie College and was formerly chief of the Hebraic section in the Library of Congress); so you can decide for yourself what they mean. But Gaster has also provided a fascinating introduction and copious notes and indexes with cross references. One of the most intriguing things is his theory that the famed "teacher of righteousness" was not a person but an office, and would be better translated as "the

teacher of right doctrine" or "the orthodox teacher." This rather squelches the idea of another Christ before Jesus!

PRAYER AND PERSONAL RELIGION, by John B. Coburn, D.D. (Westminster: Philadelphia, 1957) pp. 96. Cloth. \$1.00.

This will delight all our readers, whether they are beginners or "proficients" in the spiritual life. One does not know what to admire most: the sound theology or its clear, up-to-date expression or the vivid understanding both of the difficulties and of the fruits of prayer.

BULLETIN OECUMENIQUE ANGLICAN. This is the little French periodical put out by S.P.C.K., under a committee of outstanding Anglican theologians. It is paper covered and runs to 36 pages. In this country it is obtainable through The Rev. B. Porter, Nashotah House, Nashotah, Wisc., at 80¢ per year. It always contains interesting and

profitable material and we hope it is successful in conveying its message to French readers. The December, 1956, issue has particularly valuable contents: *Renaissance des Ordres religieux dans l'Anglise Anglicane* being largely a commentary on Peter Benson's book *Call of the Cloister*; *Point de vue anglais sur Lamennais*; *Une delegation anglicane a Moscou: La Mission du Houblon* (mission to the hop-pickers in Kent); etc.

SHARER'S. A quarterly publication of The Associated Parishes, Inc., 6 North Carroll Street, Madison 3, Wisc. Subscription, \$1.00 per year.

This is the first issue of what we hope will be a most informative paper on liturgical matters. The feature article *Rubrical Observances*, by Dr. Massey H. Shepherd, requires careful reading. This group also publishes various booklets on liturgical and pastoral ministrations, which may be obtained at the above address.

The Order of Saint Helena

Newburgh Notes

The Lenten season goes by so quickly, long as it is. Passion Week is almost upon us, and Holy Week, with all its drama. We are fortunate in being able to keep the Watch steadily from the Maundy Thursday Mass through to the Mass of the Presanctified, on Friday, with the aid of friends both from St. George's and from out of town. On Good Friday, we attend the Three Hours' at St. George's. The Vigil of Easter, with the blessing of the New Fire, is celebrated on Saturday evening, at the Convent, and very early in the morning, we assist at the first Mass of Easter at St. George's.

It's always difficult (and a little rash) to predict with any certainty what will be in bloom for the Maundy Thursday Altar of Repose and for Easter Day, but with a late Easter, as we have this year, there should be an abundance of redbud, dogwood, forsythia, and jonquils on our grounds. The buds are swelling and almost ready to burst, the wind smells "earthy," and a delicate green haze hangs about the trees.

Thanks to the former owners of this property, we have a big bed of jonquils and narcissus down by the woods. We've dug up good many clumps which had multiplied so prolifically that they could no longer bloom. We separated the bulbs, and transplanted them all over the hillside leading down to the woods. A couple of years ago, a bunch of nursery school youngsters from New York City's Lower East Side came up for a visit and a flower picking spree. (Several, small child-wise, preferred the big dandelions!) A gay time was had by all, but one woman told us later that the climax for her was the look in a little boy's eyes when he gave *his* mother the bunch of flowers that *he* had picked.

The increased use of existing retreat facilities and the demand for more of them appears to give abundant evidence of the trend toward a deeper living of the spiritual life. We are certainly made aware of it here. More and more guests take advantage of the Convent silence and the day's framework of prayer, to "come apart awhile." Requests

or Quiet Days and Retreats in parishes away from home are often much more than we can handle.

During March we had several Quiet Days, some of them here at the Convent. Of the latter, Sr. Ignatia conducted the one on March 16th, Sr. Katharine on the 18th and Sr. Josephine on the 23rd. On March 30th, a day of retreat was held, at their request, for girls who had attended the Labor Day Conferences on Vocation to the Religious Life.

Also in March, in addition to Sr. Josephine's four Quiet Days in North and South Carolina and Georgia, Sr. Mary Michael conducted a Quiet Day on Ash Wednesday in Warwick, N. Y., shortly before leaving for Cocoa, Florida, for three Quiet Days in that vicinity, as well as speaking to five groups on the Order of St. Helena and the Religious Life in general. Hot on the heels of this engagement was a week-long Children's Mission at Lake Charles, La. Just after that, from March 24 to 31, Sr. Mary Florence conducted a Children's Mission at St. Thomas' Church, Lyndon, Kentucky.

On March 15-17, Sr. Josephine took part in a Vocational Guidance Conference at Seabury House, for college girls in this Province, which was planned by Miss Jessie Cutler, the Province's Director of College Work.



In April, Sr. Katharine will conduct Quiet Days at Montrose, N. Y., on the 3rd, and at Palisades Park, N. J., on the 6th. On April 10th, one of the Sisters will be the guest speaker at an evening meeting of the "Clares and Friars," at the Church of the Resurrection, New York City.

Versailles Notes

Margaret Hall School ended its basketball season on the last two days of February with the new-style tournament games, played the first day between the first teams of the Blues and the Whites, and the second day between the second teams. The system was worked out by the Athletic Council to rid ourselves of the perfervid rivalry which under the old system spoiled the real fun of playing. Tournament games are always followed by tea for the whole school.

On February 24th our fencers joined the Lexington Fencing Club for an exhibition. One of our girls placed third.

On March 2nd a group of Margaret Hall girls, and Miss Cheshire, went to St. Andrew's for the Spring Dance there.

Shrove Tuesday was duly celebrated with pancakes and a Carnival, which is a benefit enterprise for the good works of the Guild of St. John the Divine. The Guild has a second Korean Foster Child, since the first one can now be taken care of by her own family.

Father Stevens was here for Ash Wednesday, and the offertory of Lenten Rules. He conducted the one-day Student Retreat for a second successive year.

Six girls took their College Entrance Board achievement tests on March 16th. In addition to our one finalist in the National Merit Scholarship examinations in November, we have received notice that two more placed in the second 7500 contestants from all over the country. We honored all three:

girls one evening with short study hall, and refreshments in the tea room.

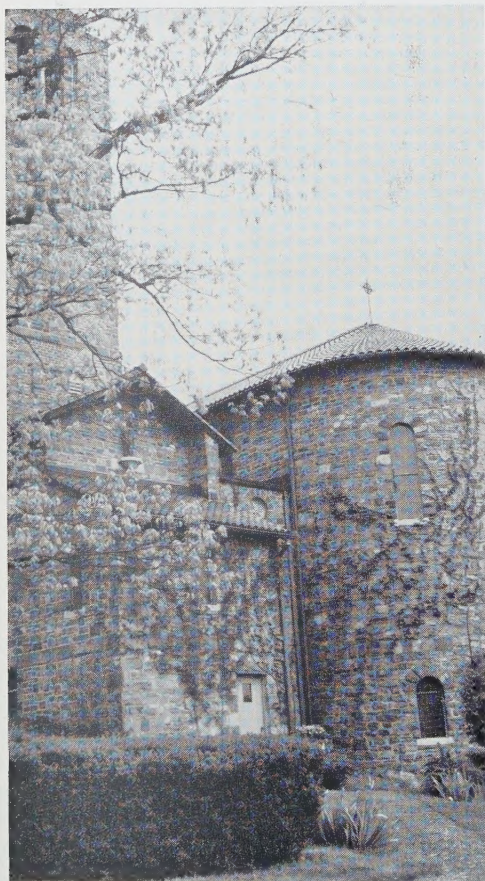
On March 10th the Music Department gave us a musicale. The girls were away for their Spring vacation from March 15th to 25th. On the 30th, they put on their second Talent Show of the year, and earned some more money for refugees.

The Sisters have filled several engagements away from home. Sister Rachel at-

tended the annual meeting of the National Association of Principals in New York, and of the Episcopal School Association at Seabury House. She spoke at both meetings. Sister Mary Joseph gave a Quiet Day on March 1st at Washington, Indiana. Sister Jeannette gave one on March 22nd at Lyndon, Kentucky, and Sister Frances went to Huntington, West Virginia, on March 29th to speak to a Woman's Auxiliary meeting.

The Order of The Holy Cross

— WEST PARK NOTES —



EASTERTIDE!

Father Superior will be visiting the Liberian Mission.

Father Turkington will conduct a clergy retreat at Grace Church, Haddonfield, N. J.,

on the 1st of April. He will conduct a Quiet Day and preach at the Church of the Good Shepherd, Rosemont, Pa., on the 6th and 7th, and return there to preach the Three Hours on Good Friday. The 13th and 14th he will conduct a Quiet Day and preach at St. James' Church, Paulsboro, N. J.

Father Atkinson will deliver an address of the Liberian Mission at Highland, N. Y., on the 3rd. He will conduct a Retreat for Danmouth students at the Monastery on the 26th to the 28th.

Father Hawkins will be taking the service at Sing-Sing during the month and will also preach the Three Hours at St. Luke's Cathedral, Portland, Maine, on Good Friday.

Father Harris will conduct a Quiet Day at Grace Church, Haddonfield, N. J., on the 6th.

Father Bicknell will hold a Children's Mission at Grace and Saint Peter's Church, Baltimore, Maryland, from the 8th to the 12th. He will preach the Three Hours at Saint Paul's Church, Doylestown, Pa., on Good Friday.

Father Adams will give a School of Prayer at St. Peter's Church, Lonaconing, Maryland, from the 6th until the 11th.

Father Terry will preach missions at Christ Church, Elizabeth, N. J., and at St. Peter's, Stone Ridge, N. Y.

Brother Michael will give a talk on the Liberian Mission at St. Matthias Church, Trenton, N. J., on the 5th. He will deliver Holy Week addresses at St. James' School, St. James, Maryland.

An Ordo of Worship and Intercession - April - May 1957

- 16 Tuesday in Holy Week V Proper Mass col 2) Palm Sunday pref of Passiontide—for all who suffer
 - 17 Wednesday in Holy Week V Mass as on April 16—for the conversion of the heathen
 - 18 Maundy Thursday V at Mass W gl col 2) Pa'm Sunday cr pref of Passiontide—for all lapsed from their communions
 - 19 Good Friday B No Mass Office of the Day as directed
 - 20 Holy Saturday V No Mass of the Day at Vigil of Easter W gl pref of Easter—for catechumens and the newly baptised
 - 21 Easter Day Double I Cl W gl seq cr pref of Easter till Ascension unless otherwise directed—for the Community of the Resurrection
 - 22 Easter Monday Double I Cl W gl col 2) Easter seq cr—for the Companions of the Order of the Holy Cross
 - 23 Easter Tuesday Double I Cl W gl col 2) Easter seq cr—for Christian joy
 - 24 Within the Octave Double W Proper Mass gl col 2) Easter seq cr—for the Seminarist Associate
 - 25 Within the Octave Double W as on April 24—for all deacons
 - 26 Within the Octave Double W as on April 24—for more vocations to the religious life
 - 27 Within the Octave Double W as on April 24—for the Society of the Oblates of Mt. Calvary
 - 28 1st (Low) Sunday after Easter Gr Double W gl cr—for all priests
 - 29 St. Mark Ev (transferred) Double II Cl R gl cr pref of Apostles Alleluia instead of Gradual in festal and votive Masses till Trinity—for all church seminaries
 - 30 St. Catherine of Siena V Double W gl—for the Priests Associate
- May 1 SS Philip and James App Double II Cl R gl cr pref of Apostles—for all bishops
- 2 St. Athanasius BCD Double W gl cr—for the Liberian Mission
 - 3 Invention of the Holy Cross Double II Cl R gl cr pref of Passiontide—for the Order of the Holy Cross
 - 4 St. Monica W Double gl—for the Order of St. Helena
 - 5 2nd Sunday after Easter Semidouble W gl cr—for the Order of St. Anne
 - 6 St. John APL Gr Double R gl cr pref of Apostles—for the Society of St. John the Evangelist
 - 7 St. Stanislaus BM Double R gl—for the Eastern Orthodox Church
 - 8 Wednesday W Mass of Easter ii gl—for the United Nations
 - 9 St. Gregory Nazianzen BCD Double W gl cr—for the Confraternity of the Love of God
 - 10 Friday W Mass as on May 8—for greater devotion to the holy souls
 - 11 Of St. Mary Simple W gl pref BVM (Veneration)—for the Community of St. Mary
 - 2 3rd Sunday after Easter Semidouble W gl col 2) SS Nereus Pancras and Achilles MM cr—for the reunion of Christendom
 - 3 Monday W Mass of Easter iii gl—for the sick and suffering
 - 4 St. Pachomius Ab Double W gl—for the spirit of love
 - 5 Wednesday W Mass as on May 13—for the wider use of retreats
 - 6 Thursday W Mass as on May 13—for the Confraternity of the Christian Life

NOTE: on the days indicated in italics ordinary votive or requiem Masses may be said.

... Press Notes ...

This was written at the beginning of Ash Wednesday, after all the morning services of the day were finished. It is a bright, sunny day, with clear blue skies and the warm sun making some of the early plants poke up a bit through the covering of dead leaves left over them all winter. No snow on the ground for some time and we are hoping that there will be no more this year. But we remember March of last year, when we had the worst blizzard of the whole winter and bad weather for weeks. What a glorious day this is for the beginning of Lent—every evidence by Nature of what we may expect in our spiritual lives, the taking away of the old dead things that have been covering us for so long, and the coming to real life again as the Spirit of God shines upon us through all the discipline and worship we offer during these forty days. And should there be more winter weather it will be another reminder of how dark and hampering thoughts and actions will cloud our lives and delay the blossoming forth into a bright and cheerful Christian being. We look out the office window and see how all the outdoors is responding to the call to life again and receive inspiration.

—o—

I pass on my appreciation to all those who responded to our suggestion for the use of the Stations of the Cross pictures in your homes. I have word that the requests for these pictures were so numerous that it can be called astounding. I am glad, not only for the patronage of the store, but for the expression it is of something really worth while. Margaret's Shop thanks you all. An interesting side light is that "more men than women—about two to one" ordered. THAT is an interesting comment.

CORRECTION

In our March issue we incorrectly listed Meals for Millions Foundation, Inc. at 115 East Seventh Street, Los Angeles 14, California they are on WEST Seventh Street.

• THE 13th COPY •

If your subscription expired with the last issue and you have not renewed it—this copy reaches you with our best wishes and the hope that you will . . .

SEND IN YOUR RENEWAL TODAY

I mentioned some time ago that a new publication is in the offing—"All for the Love of God"—an omnibus of articles selected from *Holy Cross Magazine* of the past years. It contains such articles as: "The Reality of God," "The Incarnation," "What about Angels," "The End of Episcopalianism," "The Purpose of Life," "St. Francis of Assisi," "The Religious Life," and, "The Founder of the Order."

We have only a limited number of copies for sale from this office as The Episcopal Book Club has made it its selection for Lent. It sells for \$3.65 and can be ordered from Holy Cross Press now.

—o—

At last I can report that the article "Topsy Turvy Kingdom" is being set up for reprint and we hope that we can price it for less than twenty-five cents. This is a very interesting presentation of how Christ's teachings affect the individual and the world, and really makes you think. I hope you will want some copies.

—o—

Numerous letters and visitors have remarked to me that it soon will be time for fishing. You bet it will and I hope all of our "Izaak Waltons" will be getting out soon.

—o—

I cannot close without sending you all our best wishes and prayers for a Blessed and joyful Easter.

—o—

NEW ADDRESS:

The Society of St. Dismas may now be addressed at:

131 Thompson Street,
New York 12, New York